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Must Remain in
Transcription Room

So, this is the last evening I'll be here, tomorrow about this time I think we will be on our way East again. So tonight I would like to talk a little more about the Berkeley group. I'm very glad that a few people from Seattle are here because you have to understand that work means to some extent a possible unification of effort and that even if one is at different places that also the thought and every once in a while an occasional visit can be extremely helpful to exchange among ourselves ideas which perhaps in one group or another come more to the foreground here or there, whatever it is, certain processes of work, certain ideas which are emphasized in one place depending entirely on whatever may be the development or what may be the attitude of the different people who participate in this general attempt to wake up. I'm glad I've been here. I'm glad I'm still here. I'm glad I have seen a little bit of the activities of the different people in talking with them to find out where they live, what they want to be. Now how will you continue? That is you will be for a little while on your own again. Someone will have to take a certain responsibility although the different responsibilities of activities in a group have to be shared. And it has to be understood by the different people who participate in group meetings that something could be alive and should be maintained and helped to stay alive and in that everyone has a certain position, a certain function to fulfill - as if a group becomes a living entity in which the different parts have been attended to by the members of such a

group. It is the same wherever we are. It is the same whenever we make an attempt. One thing however that all the time has to remain in the background and that all the time should be mentioned on bringing it to the foreground at the proper time and that it is necessary to keep clear in one's mind about the necessities of work and then how to work. And that all the time one should know that even if you talk about a variety of different subjects that the only solution to any kind of a subject or any kind of a problem that you might have is in the realization that if I am only a little bit more awake, I will have a better perspective of the problem and I may be able then to see certain solutions which I will not see as long as I remain in a subjective surrounding trying to solve a subjective subject. So even if one doesn't always say it, I think it is necessary to remember it and I would advise you that whenever you have a group - whenever you get together - that the first few moments if you can sit quietly that you try to remember the reason why you've come together then and the necessity that you try to maintain that kind of a realization in the form of either a thought or a feeling but mostly by the presence of your being, that it represents something, the purpose of- the purpose for which you are there and that that should be as it were something on which to embroider, which holds you together, which forms the framework of any kind of discussion that might follow. Someone asked me for a task. A few of you have. In any event, and this particular person said, I have no question but I would like a task. What is a task? and what is it for? In order to do something unusual as a task because it means then that I would exert a certain effort for that definite

purpose and what is the purpose. The purpose is not to accomplish the task. That of course in inherent in wanting to perform it but it's not the purpose. The aim is that through the task I will wake up and that each task has to be associated with the idea that it ought to give me the possibility of being more awake or at least not as asleep and that unless I remember that in doing the task, I so often can fall into the wish to fulfill the task and become involved in it so that then if I do fulfill it I can give myself some credit because I've done something unusual and perhaps even in that particular kind of attempt you may have missed the boat. So whatever it is that you have as a task has to be linked up with the desire to wake up and that of course is separate from having questions because a question comes out of work facing certain experiences which you cannot explain immediately and where in such an experience you might run up against difficulties when you want to wake up that you cannot do it and for that reason you would like to know how to get around it, how to use it, what to do next or how in general to attack the particular problems you might have in mind. The task of course can help in many ways for yourself to try to understand whatever your motivations are and whatever your tendencies and your characteristics of personality are. But when one does a task I want to do it to have it in mind that my aim is,not only to wake up but motivation for wanting to work, It has to be based on a realization that the way I am is not desirable or rather that I hope that in the state in which I am there is a possibility of growth in a direction which naturally determines that what I am not now but that what I wish to become. I said last night those who want to come

tonight have to have towards work a very definite attitude and that even those who are a little bit luke warm still or perhaps a little critical or perhaps not entirely convinced of the necessity, who may not see as yet that work really is a requirement which for those who understand it quite well becomes a need and a necessity for wishing to continue in their life with the aim of trying to wake up or become conscious, that even those who are not as warm regarding that, that they have towards work at least an attitude of a little bit of positive neutrality. Negativity, criticism, desire to want to be shown thinking that it is necessary that one has to convince someone - all of that for tonight is out of the question. It is good for certain discussions if you want to recruit as it were new people but for tonight we talk about the necessity of this group, trying to hold it together and to see what ought to be done. You must understand this quite well because that is to some extent a commitment - it's a commitment of wanting to try. It's not a commitment of devotion to work. It is commitments to try to retain and to keep a group at a certain level so that the different people of such a group whenever they come together have the attitude - you might call it as research and an exchange of ideas and experiences - which then might be beneficial to everyone who can take part in it. For that reason I'm glad that Seattle is here because it throws out a similar kind of problem. Any time you think of experiences you have reason to be here because they apply to you also. In the first place you have to have someone who takes initiative. It can be one, it can be two, it doesn't matter so much as long as there is a little bit of somebody. That is as if there is someone who can function among the

others as an elder functions in the church. Usually acclaimed by people, sometimes perhaps choosen by himself hoping that in that way he will fulfill the particular function that he feels he is capable of or rather that he wants to take for the sake of helping groups and helping work to take on a responsibility in order to develop with it. You have to have towards such a person the proper attitude. At times it may be necessary to make a decision for which he is responsible and everyone else has to join. That is you must not disagree because you are not in that kind of a position. The person who takes the responsibility has to have the responsibility and discharge it and then leave it alone. If you don't like it and you continue not to like it then perhaps it might be a reason why you want to leave [redacted] room. It's quite all right. Leave it. You have no right since you have not taken any responsibility yourself, you have not even the right to criticize. You can say I don't understand it and in my case I would have done this and that. All right, then try to get into that case if you want to and into that kind of a position and do it, but those who take the initiative and do because of that already deserve for that reason a certain a acclaimation and a certain acknowledgment that they are there for that kind of a purpose and they fulfill that function without any question and to the best of their ability and with honesty. Ron is at the present time your leader in that sense. Things will be cleared through him simply because . It used to be as you remember Dorothy, but Dorothy is not capable. Moreover I prefer to have it located in Berkeley. It's a little bit more centrally done and I think that from now on the contacts with him

for this group are, as far as New York or Seattle is concerned, directed to him. Tapes and such things are here so if arrangements for work or arrangements for all kinds of activities should go through him and please help him so that he knows. Responsibility for the maintenance of work. How does one do it. By means of meetings in the first place. By means of certain questions that can be answered by those who are a little bit more frequent or sometimes by those who will state a question and say that it is a little difficult for them also but then may offer an explanation or formulation which might be useful. But you must see a group when you come together really as the main way by which you formulate for yourself. For that reason if you have any particular questions have the audacity and overcome your fear of talking about that what is of concern to you. If it is of concern, if it really means something to you, you will not be afraid of talking. It does not mean you have to talk about private affairs too much. Don't give yourself away when you don't want to. Don't make other people part of your particular difficulties. If you wish there might be a solution. If you don't, work on yourself if you can until you need perhaps a certain stimulus which you can get by forcing yourself to want to formulate. A task for yourself. Try to see what your tendencies are. By this time you probably know some of them. You may talk too much, you may be bashful, you may be argumentative, you may be putting yourself in the foreground, you may be wishy-washy in formulation, you may have not the proper attitude towards the people you work with, you may be very critical about others or about yourself, whatever it may be that your tendency is as expressed in certain habits of your personality

try to see them and then if you want a task, go against them. That is try to introduce something that opposes them as a habit simply for the sake of doing something a little different or to take the habit out in the open in which you have a chance with your own mental functions which at times you might consider as the beginning of a consciousness, that then you might have a chance to see what it is that might at times prevent you and by overcoming such difficulties if the task is applied to them, you will prepare yourself for real work. You see what you do in ordinary life is very important. You learn certain attitudes and certain postures. You learn a little bit about what you are in ordinary life unconsciously or perhaps to some extent already a little bit conscious but in any event the application is in daily living and then you form in yourself a definite habit of wanting to overcome certain difficulties in order to solve the problems of ordinary life. This you need whenever you wish to start on developing something that at the present time doesn't even exist and for which you have to have not only desire but also an ability or a flexibility of using the kind of instrument that is available to you which is your body and the capacities of the different organs - sense organs or whatever you might have of that what constitutes at the present time what you call your personality of which you at times claim to be the owner. If one works now, if one gets together with that purpose and if the meeting is on that kind of a basis, make that meeting your own. I mean this. There is always the tendency to rely on someone else. As if the other person is going to do the work for you and all you have to do is to just listen and that will be all there is to it. Very often it is expressed a little monster sits at the feet of someone hoping that something will rub off.

Of course it won't, but the idea is that I can get something for a little bit less than I otherwise would have to pay. If you and your groups here depend too much on tapes from New York you make a mistake because it's logical there may be some that might have some information in that you like or that you would like to know about that you play it. My suggestion is that you don't play it in a group. It should be given to individuals who would like to hear it in order to find out what might go on somewhere else so that at that time you could stop the tape if you are a little tired or if you want to digest something or if you want to turn it back and hear it again. Usually there is a great deal of material in such tapes of meetings that we hold that cannot be helped. Don't forget that the meeting is quite a different thing from the recording on a tape. On a tape you don't see people. You don't see the atmosphere as it were. You don't see the questioners. You don't see their faces. You don't see the atmosphere as it has been produced while the meeting was going on and which sometimes might prompt an answer in a certain way. What you do hear is a voice, sometimes you become aware of a certain pausing or a certain intonation which is useful but it is quite a different thing from just sitting through a tape and listening to it instead of sitting in a meeting where there is always much more of that kind of activity which perhaps might distract you but at least give you a chance at times not to want to listen. When you have a tape some of you who want to can go over it. They can take it, don't wait too long, if you have a recorder listen to it so that you might be prepared for a certain tape which has such and such a subject in it and I would advise you if you do that and you want to go to the trouble, try to make a little resume

or some notes which afterwards can be compared by the people who have done the same thing to see if they are similar and as such it becomes useful material to put on record or index so that you could refer to it later on in case you want to hear it again. After that, have someone and in this case for the time being Rom decide what are perhaps subjects that you might listen to - just a little bit of the tape partly to give a certain stimulus and partly perhaps to establish a certain level but when that is finished and it need not take long then the meeting is your own. You see you can talk about what has been said on the tape, it is quite all right, but then you have to speak. The result is very often that when you have listened to a tape of an hour or an hour and a half you are done. You sit there stupified, nothing is said and you go home. It's not at all the idea. A tape is simply a recording of certain things which can be useful any time that you want to use it but it doesn't have to be served up in such tredendous concentrated form. And use your common sense of what you want to take out of it. Use it for your purpose and if the tape can be listened to fine. If there is no time for it it's all right, nothing is really lost. If the tape is required to be copied, copy it, keep it for your library. There are no secrets about these things and the different tapes that you do get might be useful and sometimes certain tapes may be for special reasons that they are being sent - sometimes maybe direct, sometimes from Seattle, sometimes via some other place. We try in New York to cover it as soon as we can sending it air mail, return it by ordinary mail, it has fulfilled its function, it's quite all right. So there you are regarding tapes, regarding contact with New York. At the present time a few of

you have sent me some letters about certain tasks or whatever their particular development is. It's quite all right to do that. Don't forget however it's not a question of advising me. It's a question for you to use whatever you then have to formulate also in the form if it can be used in a group to use it and particularly if it is necessary talk to Ron. Talk to someone, talk to someone who you feel confident in, in whom you have trust. Work means really time spent. It is not easy because much of the time has to be spent in order to reach a certain period or moment of time which becomes useful. A lot of the time which is spent is only supporting time leading up to it. It is very often as if in divisions of time only a few moments are of value and the rest help to support such moments. Don't be afraid of that. You have professional work, you have your own work, you have certain things that you must do. Those are also requirements for earth but you must not forget that you're not here soley to live your life on earth. There is another aim with it to understand what may be the place by using that what is now on earth for you for the purpose of getting away from earth whenever you can or whenever it happens and that then with that there might be a possibility of continuation of a certain activity on a different kind of a level. Meetings primarily may be intellectual to some extent. I mean by intellectual that it is discussion, it is formulation, it is formulation of questions and some answers. It is something that has to do with your brain although in that and in what questions may or may not lead to it something may be given of an emotional quality in order to reach a person one very often has to do it not in a cold way but in a certain way by which your heart can be touched or perhaps your conscience so that you feel that something

is at stake. Against that, the opportunities for physical work should be created. Sometimes as a group those who wish you should imitate what they do in Seattle to go out sometimes on a Sunday and have a little picnic somewhere else and see each other not socially but see each other in activity with each other. Whenever you have something to do you share it if you possibly can for someone to share with you their problems or whatever the other person reaches in his own state and then in sharing it with someone you become much more partner of him and he can enter into your life in some way so that there is as a combination of partners among yourselves as a group it is not necessary to express work in words but it becomes expressed in terms of physical behavior. This is one way. Another is John has a house which needs a little repair, construction and work and he will offer the opportunity for some of you to go up there and hammer and saw and take nails out and put them together, together under his instruction and it will give you physical work to do together for a certain aim and maybe putting up a wall, maybe putting on some shingles, maybe plastering something, I do not know but in any event it is a very useful kind of activity for those who are inclined to want to do physical work and perhaps have forbid it and also for those who want to learn and particularly those who want to learn to work together with someone under a management or an authority of a person. John will be responsible for that. He will take that responsibility if you wish and if you want to come there then you are then under his leadership and you simply follow what he asks you to do and it is up to him to explain so that he can give you instructions in case you don't know. These are

things that you have to learn gradually to work together in that way and it is something that will become quite useful for you if you realize that that is a possible development of another kind of a center and that for you in using that kind of a center you will produce a balance between that what may be a little bit mental and that what now could become for you as a balance that what really will result in an equilibrium on the part of yourself as you are and that having this balance once satisfied it will be possible to become emotional about work in general. By emotional I mean that you have a feeling for that what you really want and that it is on the basis - I call it an emotion - on the basis of wishing to utilize whatever takes place in your mind regarding understanding of ideas and whatever takes place in your body whenever it applies itself to the conditions of physical work that then having brought these in balance that then there is a motivating force wanting to continue with such centers for the purpose of being to use the Gurdjieffian phraseology being then neutralized in your heart. I mean this that whenever anything takes place in one that what is for him the motivating power with which he wants to go through work, through life, through everything that he is confronted with always has to be spearheaded by his heart if he can and if he doesn't dare to do that he can use his solar plexis for it. The protection which we very often give to that is that I don't want to put too much of my heart in it or sometimes when I say I don't want to have my heart on my sleeve. It is this kind of protection that usually prevents us from growth. Work shouls enable one to bring out that what is the real self of your self at times when it is necessary that that perhaps ought to be exposed or at least ought to be tested and to the extent that you are willing to do that and dare every once in a while to say what

is really on your heart, to that extent you will overcome fear and to that extent also you will eliminate that what is now protective coat for yourself. We want to live more and more essentially in the real sense of the word as if at times when it is necessary your inner life can become manifest through the manifestations of your outer life and that that what is an outer expression for yourself that becomes more truthful because you might say you can back it up with that what is innerly for you reality. Let's say it this way. You have a responsibility for yourself that in whatever conditions you find yourself in work with others that that should become gradually a nucleus for which you operate in life and that whenever you meet ordinary conditions in life as represented by different people who may not know anything about work on themselves that you try then to represent what is for you truthful and not to be afraid at times to talk about it. It is very good schooling if you are forced sometimes to explain to someone what really interests you in the ideas of work on yourself. And that you are really forced to formulate and to become clear why it is that you want to do that and not something else. I say this quite advisedly because you will run up against people who will ask you, who will sometimes be critical, who sometimes will be a little fanatical the other way, who sometimes will question you and question your sincerity, those people also who hear a little bit about the name of Gurdjieff, also those who at the present time are interested in Gurdjieff in accordance with whatever their aim may be. And I say this now in connection with the possibility of meeting some people who also profess to follow the ideas of Gurdjieff in some form or other. You have to learn to discriminate. For instance if their ideals not knowing exactally what to do advocates to the people who come to

their group that they ought to read Gurdjieff and put a copy of All and Everything in your hands you have to know how to take it. If Subud introduces also the ideas of Gurdjieff in a form as if Subud was the man who was expected by Gurdjieff to come after him and then help those who already were so called prepared by Gurdjieff to overcome further difficulties and for whom Subud that is Pak Subud became or should become a prophet. If this particular idea that you might say was implanted in some of the people by Bennet that is John Bennet who at the time thought that Gurdjieff had given him special instructions to look for someone from the East and that when this somebody so called came because someone else happened to meet him he was simply blown up completely out of his stature - a poor little guru from a little village in Java who has some ideas about perhaps what a guru or someone who was a hadji and had been to Meca should be - there he comes and gets the publicity and the backing of someone like John Bennet and there the Subud movement started becoming more and more so-called organized and more or less international and voilating the whole idea of Gurdjieff because if one works one doesn't need any particular Subud in order to reaffirm for onesself if all and everything is not all and everything it is not necessary to have Subud explain further what is meant by Gurdfieff. Gurdjieff stood on his own feet. He had as his life that what he wanted to say and he said it and when he died he had fulfilled that particular task and it is only too bad that John Bennet didn't further that. But aside from that many times Gurdjieff and his name will be used and misused. Many times different books that are now being written will be reinterpreted by people who do not understand it and it is then that if one actually considers that one knows that you check yourself from time to time that you are right and

that that what you are saying or that which you understand yourself corresponds with that what you read in All and Everything. That you compare it with that I call it simply the Bible Orage used to call it scripture that is All and Everything is a book THAT keeps on deepening and deepening for oneself and there is no end because scripture is endless. Ouspensky's book In Search it is all right I have said before - every once in a while you get a statement which is a little bit incomprehensible and there are not enough statements to remind you that work has to be done and for that reason many times it runs into theoretical knowledge. I have said before that the Gurdjieff Foundation in New York is a little bit emphasizing Ouspensky and that sometimes it properly should be Ouspensky Foundation. That sometimes they have forgotten that Gurdjieff really lived and that some of the people who were followers of Gurdjieff unfortunately are not members of that Foundation. I would say unfortunately to some extent because some of them from the beginning never made an attempt to belong. It happened that I was one of the particular trustees who started the Foundation and of course I have given it several years and I have worked with it. I want to explain to you why I left. Grudually as in all cases of this kind a possibility exists like in any organization that the organization takes over and that the life of those who attend and belong to that organization is reduced to a minimum because one wants the organization to do the work. As a result a certain cliques form here and there and also those who were teaching the ideas of Gurdjieff were I would say after several years of associating with them were in my opinion not competent and they were just the same tolerated and that it was then more and more a mixing up

of certain things that didn't belong to Gurdjieff with a little bit of Ouspensky and a little bit of something else and that pretty soon out of these ideas came a so-called new way of thinking. Being has nothing to do with thinking because being is the result of thinking with purer factors into the unity which has a different kind of a quality and is not thoughtful any more. It has its own understanding as a function. Being is a different kind of level. Work on oneself presupposes that that what I am now is changed into an entirely different state not natural not like Mother Nature but what Gurdjieff calls Great Nature. The emphasis therefore on work has to be constantly that something has to be introduced which is of a different kind than my subjectivity. And I call it objectivity in order to distinguish it and also to distinguish the character different from that what is natural to me and that a new way of thinking and a new way of just continuing to continue and continue with the way one does by experience in any one of the first three centers will never give you an idea of what is meant by becoming conscious. When this became apparent to me, it was a very difficult decision to make. Part of my life was with them and I was very faithful during the time when I was working. I changed then hoping that perhaps by that kind of a step it could be noticed that it was very serious. I'm sorry that it was not entirely understood. I will tell you now something that you must never repeat. When Gurdjieff left and we had the last meeting with him it was a lunch. He gave several of us certain tasks. He didn't give me a task. That is we did try to talk in the beginning of the meeting and there were several people who were there let's say charged with certain activities - we ate. After that he said you have been surprised probably that I didn't

give him pointing to me a task. He said I have something special for him. It is his task to check and to see that that what is being done is done right and that he will have to report to me. I called him - I'm going to use the word - I'll make him responsible so that whenever he wishes to know you'll tell him the truth and he will tell you, he will tell me the truth and I charge him with this responsibility to me because I trust him. This is a statement which I take as a requirement on my part to see that that what we talk about remains exact and that it is in accordance with what Gurdjieff has meant and to the best of my ability I will try to continue to remain exact and not to waver or sway one moment from that particular purpose that I feel as a responsibility of me. So if you do talk about others who also might have the idea as perhaps instigated by the Foundation and I now refer quite specifically to the other group which is in San Francisco it is not that I wish this particular division. I would much rather have it all one provided we agree and if it is something that they cannot agree on among themselves I feel sorry. Then I still have to maintain that what I consider the most important thing which is the exactness of ideas of work on oneself which at the time was very well formulated by Orage and which certainly was acknowledged by Gurdjieff in his book if you know how to read it. That is by true observation as if Beelzebub is looking at the earth through a telescope from Mars and to notice that what is taking place and to verify at times by trips to the earth to see if because of this presence certain conditions can be changed. And Gurdjieff talks about impartiality in "Impartial Criticism of Man". When he talks about moments although you may not be able to find it so easily that that's the requirement to do away with subjectivity and to introduce objectivity only as means by which one could

have a true picture and truthfulness about oneself. You have there work on yourself as described as a method and you might say that there is no getting away from it. And it also means that that what is meant by the crossing from one river into the other it means that there is a difference between that what is one river and the going into another by a special kind of effort, not just hoping for the best and not just happening to be there and not just because I happen to be subject to the wind which might blow me over as a little particle from one to the other but that I have to be prepared in some way wishing not simply because I think I wish and I don't but by continued work on oneself to prepare oneself for the possibility of then actually in that way being lifted up and being raised or at least being in existence on a different kind of plateau. Verify whatever you wish regarding work as we talk about it-that is whatever you want to understand from Beelzebub and from the book and from Gurdjieff and if you come to the conclusion that all of us and all those who profess talk the same language they can be your friends. But if you're honest and if you want to discriminate and if you find certain differences, if it interests you enough to try to convince them or give them a chance to convince you and when there is no possibility of convincing then adhere to that which you for yourself consider the truth. The reason why I talk about this is to have it clearly understood that there are reasons for certain happenings and that it is not just a matter of chance and not just a matter of feeling like it but that it comes as a result of a very definite consideration and constantly having in mind to remain truthful about oneself as well as about all the ideas as have been presented by Gurdjieff. I want to say one more thing. This question about what is nature and what is

Great Nature. The question about difference of levels. To what extent do we see in ordinary life certain examples of that. Usually if one considers Darwinism and evolution, origin of species and the origin of man out of monkeys and so forth it looks as if it is a gradual change from one species to another and perhaps that takes place when we include the variations among the different species as they are so that different variations belong almost to another one because of their proximity. This particular picture is for instance if you have two leaves of a tree which are right close to each other each leaf may belong to an entirely different branch and that the apparent comparison can be made only by going back to the root of that particular leaf through the branch and through the trunk of the tree. This is really the evolutionary theory as Darwin presents it and as Wallace if you remember his name continues to explain. But the real proof for this kind of progress was not made by them. It came much and much later in the form of a man by the name of Hugo DeVries who called and invented I would say the name for this particular process by a name - strange, I will come to it. He started his experiments on certain plants and found that by mutation-that is the name- by mutation certain new species were formed. That is for a certain length of time a species would reproduce itself in the same form and then all of a sudden it would change into a different kind of a species entirely with different properties and never revert any more to its original property where it came from. This mutation theory was an indication that there was a step-wise progress and the possibility of a change from one level to another. Afterwards many more ideas came to the foreground as definite changes that could take place out of component parts.

The structure of the atom, the structure of the relationship of electrons around the nucleus in different circles separated from each other by means of quanta of energy. Franck and such people who investigated this made it quite clear that only when a certain circle an ellipse in most cases was filled with the different kind of patterns of a different form, that is the definite electrons belonging to the negative quantitly of an atom, when they filled a certain circle around as a ring that then it was necessary to jump from one ring to another ring a little outside of it and that the relationship between the one ring and the other could be expressed by means of definite quantities of energy which were called quanta. And the quantum theory simply is based on that. There are many instances like this of a change of certain things out of component parts into a unit of a different kind of quality. Many times I use the example of a change over from hydrogen & oxygen as two gasses into a liquid form of water. This particular fusion process is the kind of process that one is interested in to go from a state of waking-sleep into a state of being awake and that the relationship is dependent then on a quanta - that is of something introduced as something new which in the first place separates them and also connects them but it will not be the logical so called easy evolution but is much more a revolution a turning over that what exists into a new kind of a form by a rearrangement of the different component elements in which then the component parts lose their original particular properties and appear then in a new form. So that if water exists as water that also under certain conditions it can be changed back again into the

component parts of a gaseous state. This is what is meant by the difference between nature- Mother Nature as represented on earth and what we call Great Nature of anything that is like a law existing outside of earth perhaps beginning already on the planetary level and in any event existing outside of the sun. The relationship between planets and earth, the relationship between earth and moon, the relationship between the sun and the planets also as step-wise changes. They are not regular lines simply extending or going out from a certain incline but a step-wise change means that for a certain length of time in time certain processes take place on the same level. There may be a rearrangement on that particular surface but there is nothing to indicate that there is any objectivity involved. Only when one goes along the step in a horizontal direction there is a certain point in which the next step will have to be climbed. The indication then at that point is then that everything is ready for the possibility of going up in a vertical way. This means that at that point something else changes as far as time is concerned. It does not continue. And this vertical line which is the outgoing line of the next step represents for anyone experiencing this a timelessness because that moment at that time extends vertically above and does not extend on the surface any longer. The steps are then related to the possibility of an increased objectivity introduced into the subjectivity of the lower step. It does not mean that at the point when the next step is reached that is the end. Probably because of many different changes that have to take place and many different processes of purification it probably will be necessary to go through a variety of different steps with which as you know Gurdjieff calls the different steps of evolving

either coming down in an involutionary scale as being created and again going up in an evolutionary scale as development in order finally to reach again and again the infinity or maybe stopping for one moment at the tri unity as the law of three would demand before a final fusion into oneness would take place. This particular process of how nature relates to Great Nature how then in one that we in our ability and possibility and attempts to work have to introduce in us something that is not natural. The not naturalness has to be in our case no subjectivity and that we call objectivity. In the olden days and many times when people have tried to solve the problems of life they have found certain words for this type of thing. Sometimes it's called philosopher's stone. It is that what enables one to change lead into gold. It is calls this the golden stag. It is the holy grail. It is that what belongs to the twelve knights of King Arthur's stable. It is something that one hopes for and never reaches. It is the inability of man to produce that what he knows is the elixir of life and can never attain and constantly remains removed from it. It is the possibility of what in Ouspensky is called a step-wise diagram connecting all forms of living in certain relationships with each other. It is totality of mankind being considered as a body exactly the same as the totality of all cells of a human being represents a body. It is this kind of a scale which continues if you wish starting out as an angle and constantly widening in the sides of the angle until infinity is reached. Perhaps one also can understand it if one sees the process of parallelism of different possibilities existing next to each other which ultimately must meet as we say in infinity. It also is the change

of an octave into a point. It is also the reduction of a sphere to a center. It is the indication of different concentric circles like perhaps theosophy would like to indicate as possible scales of development. It is also indicated by that what is an octave within an octave as if in each note a total octave exists in do as the representation of that which is below it and as the possibility in the do which is struck of going to another octave again striking the higher do which then again has overtones from the change of receiving them. Which ever way you want to talk about them and again which ever way you are adjusted in yourself and in your mind,in your own education, your own way of having been brought up, which ever way you want to take your religion, your form of life and which way you want to express it for yourself the one thing that has to remain apparent is that something entirely new has to enter into the state of ones own subjectivity. If it isn't that. If it is not something that you really do not know and that you try to find out, it never is something that is an extension of what you already know even if that what you are now knowing could become a little bit sharper. The tool that one has to use for this is a tool first of destruction. That that what one has to become free from in order to build that what could become permanent. He who loses his life can find it. If he does not lose it he will never find it. It is the necessity of being reborn. It's the necessity of how does the phoenix arise out of the ashes of his former existence. How does a butterfly develop from a caterpillar. These are changes that are apart from the mental and these are the things that one ought to look for in Gurdjieff's book. When does he talk about Great Nature as a force which at the time when I said as many times the lights of

Karatas give you an insight in the possibility of that which you might become and for that reason one has to prepare as if the state of that kind of I called it yesterday hot under the collar that is where one is when one is in a state of Mars. That is a state in which one is ready to fight prepared for fight; To be as Orage used to say at the boiling point of oneself and that state sometimes he calls it to be in a state of hot - that is the excitement, the boiling point as if one runs over but not as yet running over having then in that state the greatest possibility of that what could become operative as a reaction or an action in a certain way by which that particular process could be started. This is the state in which one has to be emotionally as represented by Mars in order to become objective regarding earth and to be able to see that what is earth is our body, that what is Mars is represented by the planets of our emotional states in wanting to see and that what is the observer of Mars as Beelzebub is that form of consciousness which in our mental capacity could be you might say educated or trained to become really objective as a faculty looking at one's body and accepting it the way it is. What else will we talk about what you're going to do. You have to continue. You have to do for a little while as if I'm here. You have to try to remember what we've talked about because we've talked about many things now and you must know that these kind of things that we have talked about will become more and more important the more you will want to put to practice what you have remembered and the more you will wish to work the more there will be for you to do because you will see many ways and many avenues, many possibilities for yourself which at the present time

to paraphrase Hamlet you have never dreamed of in your ignorance. This kind of thing now, it ought to have a certain affect. Perhaps you are grateful. Perhaps you are a little bit more shaken up. Perhaps you are not as smug anymore. You shouldn't be. You should be young. You should be open. You should try to see what is there to be done and then do it and not to be afraid but actually try to work for your sake I've said many times, not for anyone elses'. For the possibility of a development of your life to become in that sense quite selfish without hurting anyone but for yourself to try to understand what is meant by my life. What is it why I exist and what do I hope for. The reason of existing. The reason of being born. The reason of going through all the difficulties of life and the reason for sometimes and perhaps ultimately creating difficulties for the wish that I constantly will have to continue to develop and not to give up. You have to see how much of this now can remain and how much you will want to attempt to create for yourself to hold on to something that maybe you hope could remain permanently so that at any time during your sleep when someone would wake you up you would wake up with the thought of what work is to be done and that for you this desire exists in connection with all those with whom you try to work and that you can stand each other's manifestations and that you will take whatever they are the same way you have to take yourself, impartially at first and then having once reached the state of impartiality regarding yourself or regarding someone else, then to go out and again become identified with them. The same way as one after a period of observation and establishing that what may be meant by becoming objective regarding oneself that then one participates again and again on the periphery

of ones life with consciousness to perform the activities of ordinary life as usual but this time from inside out. This way with people in a group I then take whatever they are for whatever they are in the way they are and the way they strive provided I am convinced that they are honest and that there is nothing in them I hope not anymore left of that old kind of vanity and self love perhaps that they used to have but at least at that time they can be honest with themselves as well as you. This is your task. To form among yourselves a certain bond. Not a friendship. Not anything where you can sit and wallow in it. You just stand on your own feet and you just work and that will be noticed by those also working. Those who are awake will know who is awake. This is the aim that you have to try and never falter in that. Never if you can give up. Be patient. Work with yourself. Something can come. Something can be born and grow. Something can expand among all of you if you want to. Again for the sake not only of that which you could become yourself but that should be the help for the maintenance of ideas which are worthwhile and which always have been venerated as long as mankind has existed on earth. It is the wish of each man to be reunited with that from where he came and if he considers his life on earth as if in prison, realizing that if he only wishes the doors are open and that he could become free and that for a conscious man the greatest accomplishment is when he dies. I wish you all that you can really work and that you help each other, that you are patient and many times in relation to each other you can act like children knowing not entirely well how to do and how to be and how to work but that you then in that case ask without loosing your uninhibited attitude as a child. That that what is the relationship between you is

based on essential quality in which all the different things of ordinary life which very often hurt and very often cause all kind of friction, that they become less and less because you will understand what is reality and that in the face of reality the little things that are unreal become so terribly terribly small that it is not even worthwhile talking about them. Bear with each other. Try to help and if you can wake up whenever you have the possibility and then in thatway fulfill the requirement which, if you want to express it that way, God has placed on you. I don't know when I'll be back. I will say as soon as I can. I will say as soon as you need me. It will be up to you and if it is needed I hope then I can spare the time. So good night everybody. I wish you a good period of work. I hope you will be in that happy and I mean happy in the sense that you will be not guilty. That you will be in equilibrium. That you know that you try and you keep on making attempts and that sooner or later such attempts will be followed by the fruits of your labor and that then it will be the solution for yourself. Good night.